sen because it is the name of the saint on whose day the child is born. There is also a good sprinkling of the more common names such as Antonio, João, Lourdes, and Maria. But if a child develops any peculiar characteristics, either physical or personal, he or she will be called by some descriptive term based on the peculiarity. Most people have nicknames such as Patão (Big Duck), Barco Velho (Old Boat), Cuspe Grosso (Thick Spit) or Gatinho (Little Cat), and in time their own proper name is forgotten almost entirely and used only for formal occasions such as signing records. The diminutive form of the given name is also popular, and is applied even to upper-class people, for example, Dr. Zeca (diminutive for Dr. José). In some cases a man is even known by his mother's or wife's name, for example, José de Ingracia.

In choosing godparents, there is great freedom. If possible, at least one of the godparents will be a member of the upper class, a patron who will help the child if necessary, especially if the godson when he grows up wants to go to school in the city or enter the army or navy. The other godparent may be a member of the child's family, or in some cases the midwife. In many cases the wife chooses the female godparent, especially if she suspects that her husband is paying too much attention to some other woman. In such a case she asks that woman to become the godmother; the latter can hardly refuse, as it is always considered a compliment. By becoming the godmother the woman is put effectively out of reach of the husband, as there can be no sexual relations between parents and godparents. This is a common device of women who have an unmarried sister living in the home, and it usually calls a halt to any amorous intentions on the part of either the husband or the sister. There have been cases, however, where this rule was broken. Usually the couple who break this taboo are highly censured by the rest of the community, for the wife, if she finds out, tells her friends about it. In one case which occurred in Vila Recôncavo during the author's stay, the woman was so ashamed and frightened by the sin she had committed that she killed herself by drinking rat poison.

In the rural area, while the man is usually acknowledged to be the dominant person in the family, it is the woman who dictates most of the daily actions. The children are with her most of the time, helping in the house and working with her in the garden, both girls and boys. When schools opened recently on several of the plantations, it was the mothers, not